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the wretched rule of Turkey, with its cruel exactions from the tillers of the soil, once done away with, the land would still be found to be one of brooks and fountains, of vines and fig trees, of oil, olive and honey.

In fact, more extended examination seems to show that the Holy Land, the land which is spoken of as Immanuel's, is well suited to sustain a large population, and well adapted to be the arena of the important events which the Scripture informs us are yet to transpire upon its face.—*Episcopal Recorder and Covenant.*

What Judaism has Done.—These, then, are some of the contents which Judaism handed over to Christianity, and that still live in it: a monotheism in which the sole, supreme Ruler of the universe is holy and just, yet merciful and gracious, the God of truth; prophecy, the spirit of which is still full of insight, because it draws its life from enduring principles, and helps all on whom it rests to discern the divine purpose amid the shifting scenes of life; an intricate symbolism of oblation and sacrifice, that illustrates the manifold relations in which men acknowledged that they stood towards God, dependent, grateful, joyously confident, conscience-stricken and deserving of death; and a literature which, if it were nothing more, contains the oldest religious traditions of mankind, but is, besides, poetry, history, and practical wisdom, that continuously reveal the divine purpose, and, with incomparable truthfulness, the desires of the soul in its sorrow and shame, its strong yearning for deliverance from the bonds of sin, and for the favor and fellowship of God. Taking note of these, of the positive and negative elements which it has contributed to religion, the thought arises, nay is forcibly borne in on the mind, that in the work which it actually did it was itself caught up and held of God—that in the higher thoughts and purer aspirations in which it rises so far above its ordinary self, and above other peoples, it was inspired by the eternal wisdom and kept alive by the power of God. How its national life throughout its history was an educational factor for Israel itself; how in its unity of blood-relationship, positive institutions, and social life, it became the sole representative of distinct tendencies of thought, till, in itself an instrument infinitely complex and delicate, it effected the most definite, substantial, and permanent results; how it became the prophet nation of antiquity and of the world,—can never fail to bespeak and awaken serious reflection. If it be true that nations have each of them its mission, and along with it its diversity of gifts; if nations, and not individuals only, are the forces that are moved against each other for the solution of the far-seeing, stern, and awful problems of life,—it is only a special application of that view to maintain, what the long course of its history corroborates, that under God Israel's mission was essentially the religious education of mankind, and that its main purpose in the world was the revelation of divine truth. No other nation has borne so sustained and trustworthy a testimony to the supernatural and spiritual.—*The Faiths of the World.*

The Metrology of the Bible.—The entire system of measures used in the Bible was founded upon the average size of certain defined natural objects taken from either the animal or the vegetable kingdom. That such was indeed, the general origin of units of measurement, is evident from the names still used in different

languages, such as grain, foot, *pouce*, *palma*, *pes*, and the like. But the exactitude with which the Jew was bound to carry out the positive enactments of the Law was such as to render necessary for him a more precise determination of the quantities of water, of oil, of meal, and of other substances, as well as a more exact measurement of distance, than was usual among contemporary nations. The indications of the relations of these definite measurements are very widely scattered through the Bible and through different tracts of the Mishna; but by exhaustive researches it has been proved to be possible to recover almost the whole system of Hebrew weights and measures.

The question may arise, in taking such units as the average weight of a full grain of barley, the size of an ordinary hen's egg, or the length of the human forearm (which form three of the units of the Hebrew system of weights and measures), how far the average size of these objects may have differed, three or four thousand years ago, from any that can now be ascertained. This difficulty, however, is met by the consideration that the mutual relations of dimensions of weight, of length, and of capacity are so closely connected, that any change in the average length, for example, of a barleycorn, would be detected when the same object was used as a unit of weight, because while the length increases simply, the corresponding weight increases as the cube of the length. Thus a correspondence, once fixed, can never be lost.

It must be remembered, indeed, that such accuracy as we are now accustomed to attach to the process of measurement is entirely of modern growth. The precision attained by the Jews, the Egyptians, or any other ancient people, was limited, in a considerable degree, by their methods of writing numbers, which were rude and simple. The value of place in arithmetic was unknown until comparatively modern times. Nor were the purposes for which extreme accuracy is now required known in the early times described in the Bible. Our chief need of extreme accuracy as to weight is for the purposes of chemical analysis, and of the preparations of prescriptions requiring minute portions of very powerful agents. The Jews had no such requirements, medical study being discouraged among them, and any remedies referred to in their literature being of the simplest kind. The next need for accuracy, practically speaking, is as to monetary weight. And even here the accuracy required was not more than to require that a coin, in order to be legal tender, should not have lost the sixth part of its full weight. Thus, in reconstructing the tables of Hebrew measures and weights we are able to arrive at a degree of precision very far superior to that with which we can suppose that the ordinary implements for measuring, in any manner, were made in ancient times.—*Conder's Hand-book to the Bible.*

Night Watches in the Temple.—*Psalm cxxxiv.* 1. From a Targum we learn that "the custom in the Second Temple appears to have been this. After midnight the chief of the doorkeepers took the key of the inner Temple, and went with some of the priests through the small portion of the Fire Gate. In the inner court this watch divided itself into two companies, each carrying a burning torch; one company turned west, the other east, and so they compassed the court to see whether all were in readiness for the Temple service on the following morning. In the